

**Pāṇḍavanandana**<sup>4</sup> = Yudhishtira : III, 11456, 11950, 15380, 15491.

**Pāṇḍavapraveṣaparvan** ("the section relating to the entrance of the Pāṇḍavas"). § 549: Questioned by *Janamejaya*, *Vaiṣampāyana* related: Having obtained boons from *Dharma*, *Yudhishtira* returned to the hermitage and restored to the brahman his *araṇi* and *mantha*. Then he asked *Arjuna* to select some spot where they might dwell undiscovered. *Arjuna* mentioned some countries surrounding the kingdom of the *Kurus* (a). *Yudhishtira* chose the city of king *Virāṭa*, who was attached to the Pāṇḍavas. *Yudhishtira* would introduce himself as a brahman named *Kaṅka*, who was skilled in dice and had been the friend of *Yudhishtira* (IV, 1). *Bhīmasena* as a cook and wrestler named *Vallava*, who had served *Yudhishtira*; *Arjuna* (b-e) as a hermaphrodite, *Bṛhannalā* by name, who had served *Kṛṣṇa* as a waiting-maid (IV, 2). *Nakula* as a keeper of horses, named *Granthika*, who had formerly been employed by *Yudhishtira*; *Sahadeva* as a cowherd, named *Tantripāla*; *Kṛṣṇa* would serve *Sudeshṇā* (the queen of *Virāṭa*) as a *sairindhri*, skilled in dressing hair, who had waited upon *Kṛṣṇa* (IV, 3). *Yudhishtira* said: "Let our priest, with our charioteers and cooks, repair to the abode of *Drupada* and there maintain our *agnihotra* fires, and *Indrasena*, etc., with the empty chariots proceed to *Dvāravatī*, and the maid-servants go to the *Pāñcālas*, together with the charioteers and the cooks. Let all of them say that the Pāṇḍavas had left them at the *Dvaitavana* lake." *Dhaumya* advised the Pāṇḍavas as to how they should behave at court and performed the rites ordained in respect of departure, and then set out for the *Pāñcālas*, taking with him their sacred fires; *Indrasena*, etc., proceeded to the *Yādavas* (IV, 4). The Pāṇḍavas then proceeded in the direction of the southern bank of the river *Kālindī* and passed through the countries of the *Yakṣlomas* and the *Çūrasenas*, leaving behind on the right the country of the *Pāñcālas* and on the left that of the *Daçārnas*. *Arjuna* carried *Kṛṣṇa*. When they had reached the capital of *Virāṭa*, *Arjuna*, as *Gāṇḍīva* was known to all men, caused them to stow away their weapons in a *çami*-tree near a cemetery. *Nakula* ascended the tree and tied the weapons fast. In the tree they hung up a corpse and said to the inquirers: "This is our mother, aged 180 years." They kept for themselves the names *Jaya*, *Jayanta*, *Vijaya*, *Jayatsena*, *Jayadbala* (IV, 5). *Yudhishtira* praised *Durgā* (f), who then showed herself to him and promised him victory, etc. (IV, 6). They then entered the city and were successively received by *Virāṭa*. *Yudhishtira* (naming himself *Kaṅka Vaiyāghrapadya*) was accepted as a courtier (IV, 7). *Bhīmasena* (naming himself *Vallava*) was accepted as a cook and a wrestler (IV, 8). *Kṛṣṇa* was seen by the queen *Sudeshṇā Kaikeyī* and accepted as a *sairindhri*; she said: "My five husbands, who are *Gandharvas* and sons of a *Gandharva* king, always protect me" (IV, 9). *Sahadeva* came clad in a cowherd's dress and speaking the dialect of cowherds, and said that he was a *vaiçya* named *Arishṭanemi*. He was accepted as the king's head cowherd (IV, 10). Then *Arjuna* appeared dressed as an eunuch and naming himself *Bṛhannalā*, and was accepted as a dancing master (IV, 11). *Nakula*, who named himself *Granthika*, likewise was accepted as the king's head horsekeeper (IV, 12).

**Pāṇḍavarshabha**<sup>1</sup> = Arjuna : I, 7786; II, 1029 (*Kurīti*); III, 15007; IV, 1206, 1214; VII, 4455; VIII, 4086; XIV, 2222, 2233, 2450.

**Pāṇḍavarshabha**<sup>2</sup> = Bhīmasena : II, 1082; VI, 4674 VII, 5437.

**Pāṇḍavarshabha**<sup>3</sup> = Yudhishtira : II, 424; III, 8473; IV, 2315; VII, 2975; XII, 1193; XIV, 370.

**Pāṇḍavavīra** = Arjuna : VIII, 4435 (*Kuru-Pāṇḍavavīrau*, i.e. *Karṇa* and *A.*).

**Pāṇḍavayodha** = Arjuna : VIII, 4436 (*Kuru-Pāṇḍavayodhau*, i.e. *Karṇa* and *A.*).

**Pāṇḍaveya**, pl. (°āḥ) = Pāṇḍava, pl. (also = the partisans of *Yudhishtira*): I, 152, 167, 181, 214, 429, 2234 (*Kuru-P°yoh*), 2450, 5727, 5817, 7153, 7333, 7386, 7426, 7430, 7446, 7498, 7985; II, 788 (dual = *Arjuna* and *Bhīmasena*), 1676 (?), 1821, 1885, 2120, 2516; III, 249, 3093, 11454, 12595, 12596; IV, 616; V, 58 (*pañḥa*), 608, 1859, 2488 (°hito), 3263, 4462, 5368, 5389, 5535, 5735, 5878; VI, 12 (sg., i.e. one belonging to the party of the Pāṇḍavas), 823, 1868, 2190, 2433, 2509, 2533, 2890, 3173, 3517, 4062, 5090, 5091, 5200, 5547, 5555; VII, 15, 39, 492, 617, 1064, 1190, 1757, 2621, 2631, 4030, 5058, 5063, 6070, 6615, 6693, 6881, 7155, 7979, 8108, 8424, 8699, 9169, 9322; VIII, 47, 57, 151, 198 (*avaṣṭyān*, sc. *Çalya*'s), 1353, 13627, 3716, 3969, 3972, 3985, 4299 (dual = *Nakula* and *Bhīmasena*), 4301 (dual = *Bhīmasena* and *Arjuna*), 4832, 4883; IX, 80, 366 (°*anām sainyam*), 402, 1260, 1497, 1499, 1565, 1822, 1860, 1877 (*pañcānām*), 1917, 1978, 1984; X, 67, 394 (*çibiram P°anām*), 655 (dual = *Arjuna* and *Yudhishtira*), 703, 718 (*garbheshu P°anām*), 720 (do.); XI, 587; XII, 4561; XIII, 7745; XIV, 372.

**Pāṇḍaveya**, sg.<sup>1</sup> = *Abhimanyu* : VII, 1904.

**Pāṇḍaveya**, sg.<sup>2</sup> = Arjuna : I, 7799, 7878 (*Dhanañjayah*); II, 1006; III, 1572, 1698; V, 5759 (*Bhīmasenānuyena*); VII, 3298, 6307, 7069 (?); VIII, 36 (protected *Çikhaṇḍin*), 1972, 3400, 4019, 4050, 4745, 4772; IX, 3255; XII, 13150.

**Pāṇḍaveya**, sg.<sup>3</sup> = *Bhīmasena* : VII, 5114 (*Bh°*); VIII, 3837, 3906, 3942.

**Pāṇḍaveya**, sg.<sup>4</sup> = *Janamejaya* : I, 1062, 1196 (*J°*), 1623 (do.), 2041 (do.), 2175 (*Parikshitasya*), 4528.

**Pāṇḍaveya**, sg.<sup>5</sup> = *Nakula* : XII, 6203.

**Pāṇḍaveya**, sg.<sup>6</sup> = *Parikshit* : I, 1784.

**Pāṇḍaveya**, sg.<sup>7</sup> = *Yudhishtira* : II, 1246, 1274; III, 10169, 10554, 10700, 113143, 14629; IV, 2196 (*Y°*); V, 7559; VI, 2026 (?), 2106; VII, 42, 490; VIII, 2997; IX, 3505; X, 11, 12; XII, 705, 1843.

**Pāṇḍaveya**, adj. ("belonging to the Pāṇḍavas"): III, 15118 (*rātnāni*); VIII, 1634 (*sainyāni*), 3908 (*mahābalaṃ*); XIV, 373 (*rāshtri*; instead of *Pāṇḍaveyo tu B. has Pāṇḍavai rājan*).

**Pāṇḍaviya**, adj. (do.): V, 123 (*parikleṣān*).

[**Pāṇḍavotpatti(h)**] ("the birth of the Pāṇḍavas").

§ 190: When *Gāndhārī* had been with child a full year *Kuntī* invoked *Dharma*, who came seated on his chariot. She brought forth *Yudhishtira* (b). Similarly the birth of *Bhīmasena* (c) and *Arjuna* (d) are related in full (cf. § 157) —

§ 191: Then *Kuntī* refused to have any more sons (I, 123).

—§ 192: Birth of *Nakula* and *Sahadeva* (cf. § 157); celestial voice. The *ṛshis* on *Çataçṛṅga* gave the sons of Pāṇḍu names. They were born at intervals of one year from one another. They became great favourites of the *ṛshis* and their wives, dwelling on *Çataçṛṅga* (cf. v. 4864: *Haimavato girau*). *Kuntī* refused to help *Māurī* to get more children, as she had been deceived by her having two sons at once (I, 124).